

FOUR
TABLES
OF

Divine Revelation

Signifying

What GOD in himself is, without Nature; and
how considered in Nature; according to the
THREE PRINCIPLES.

ALSO

What HEAVEN, HELL, WORLD, TIME, and
ETERNITIE are; Together with all Crea-
tures visible and invisible: and out of what
all things had their Original.

Written in the *German* language by J A C O B
B E H M, and Englished by H. B.



LONDON

Printed for H. Blunden, and sold at the Castle
in Corn-Hill 1654.

1814

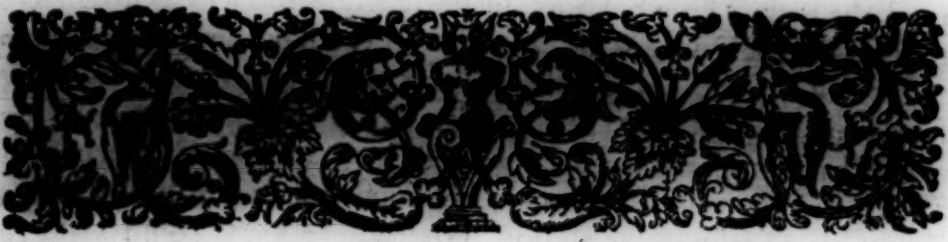
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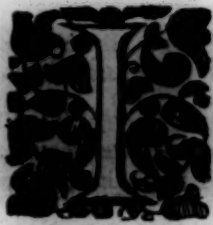
1814





TO THE
R E A D E R

With an Account of the following *Traſtate*.



T'S no leſs common with men would ſeem wiſe, than inconfiſtent with thoſe that are really ſo, to find a facile Faith for what they like, and a ſturdy Diffidence for what they diſlike: Like the twins of a byaſ'd Judgment, the one favouring of Affection, the other of Prejudice, and both of Partiality.

That ſome Paſſages in the precedent Life will meet with ſuch, I make no queſtion, and therefore thought it not unneceſſary to acquaint them with this Truth, that what therein is related concerning our Author, by the learned Gentleman that penn'd the Narrative, was receiv'd not from uncertain wandring Reports, but Authentick Information, from the Tongues and Penns of thoſe, that (during his life upon Earth, were his familiar Associates; Men conſciencious both in Words and Deeds, well knowing what ſtrict account muſt be rendred of both. And how ſad an Account have they then to make, whoſe Throats, like open Sepulchers, blaſt with their breath (as far as their venome reaches) the moſt eminent Gifts of God in men that bear his Image? whereof did they know the danger, it could not but make them tremble to conſider how their poyſoned Arrows will return and ſtick in their own Souls: Yet have ſome not feared maliciously to deſame this deep illuminated man of God; A man whoſe Writings (though not to us made Canonical by Miracles) manifeſtly appear to have been the Dictates of God's Spirit; and the Will of

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God, the Rule of his whole life; alwaies resigning himself (as his own Pen testifies) to the Divine Will : to will and work nothing but according to the will of God. Yet against the spirit of this pious man (as if they feared an Ecclips of their Evening splendor, by the Day-light of his writings) have some (especially among the Lamps of our Tabernacles) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any motive thereunto ; only the Monster of their own frailty. Thus doth the Prince of the Air blind men with self-love; that though in others they abhor unrighteousness, yet themselves can rashly proceed to sentence, before they understood him, yea some of them, before they had read one Leaf in his Writings: VVhereas others that have seriously studied him, and (with divine assistance) understood much of him, can justly as clearly evidence the true concordance of his writings, with the word of God in Holy VVrit; and their inconstitence with conceited Sects, corrupt Doctrine, both of our own and former Ages, and all Heterodox Opinions whatsoever. VVell may be said of him, what an experienc'd Philosopher writeth of *Paracelsus* ;

Cur præstantis viri famam, omni laude dignissimi, periclitari sinemus? Scripta sua non nisi ad Dei Gloriam, proximique emolumentum edentis; lucrum utique, ut columnentur, ex aliorum per scripta ipsius seductis incommodis nequaquam quæsitum iuit; neque, quod inimici ipsius faciliare solent, ideo Medicinæ dedit operam, ut ex agris saluarem faceret; sed quicquid fecit, bono animo fecit, absque mercede, quam nec accepit, nec opus habuit, artibus suis ipsi absque aliorum detrimento abundè sufficientibus. Omnes prudentes veritatis amatores neminem ei unquam parem fuisse etiamnum credunt. Quod vero ignorantium quorundam invidia contentum habetur, ipsi nihil derogat, se enim manebit Paracelsus, & hi imperiti convitiatores, suam tantum impudentiam prodentes, &c.

'Tis true, in respect of the common stile of most Authors, his language may, to some, seem somewhat monstrous; So do the Characters of Letters to Children, *primo intuitu*; and many, even Scripture expressions, to the Ears of the Natural man Besides, he proceeds much by affirmation; not Disputing, but Convincing Error; having not received his Knowledge from men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and Knowledge. Nor did he write, as most do, by transcription out of other mens Books; nor were his Dictates neither, the Products of his own Fancy, but by Divine influence; and (as is his own expression) out of his *Three-leav'd Book*, which
the

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the Hand of God had opened in him: wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ and the Apostles taught in Sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in his *Epistles*, and many other of his writings. But lest his own Testimonie should seem invalid, I make bold to insert what a learned *German* writeth of him.

“Now (*saieth he*) when Reason supposeth that it is ascended up to the height, with its Wisdom and Arts, God hath stirr’d up this our dear *Jacob Behmen* (a plain unlearned Tradesman) and gifted him with such a noble endowment of the *Universal Knowledge of God and Nature*, and shewn him the *Centre of all Beings*; How all things arise from God Originally, consist in God, and again return and flow into him &c. thereby to call man to the knowledge of God, of himself, and all things; That he might turn from the corrupt Dark being of this World to Christ the only Light &c.

“This high, rare, and pretious Gift (which hath not been manifested in the like manner and Degree, Height and Depth, Breadth and Length before these times) our *Jacob Behmen* learned in God, hath employed in all faithfulness and simplicity, and lay’d it forth as it was given and imparted to him: And in all his writings hath lay’d his ground in God, and hath reared up his whole Building, very deeply founded, from Him: As Christ speaketh of the wise Master-Builder, that he *digged deep, and layd his foundation on a Rock, whereupon he built his Tow’r on High*. As it is clearly to be seen how he doth all along, drive and press at God, Christ, and his Spirit; at Faith and Love; at the mortifying of the old, and the renovation of the new-man; And in brief, at the Restauration in Christ of God’s Image in us, which did disappear in *Adam*; Also he sheweth the Order, Harmony, and Birth of all things; and how they subsist by the power of the yet unceasingly working word of Gods *FIAT*, and hold their Analogy and orderly proportion in the wisdom of Gods wonders: But he doth not set it forth with words of Scholastick knowledg, and contrived Art of *VVisdom in Babel*; and of her Builders; but as it was given him according to the knowledge of Nature, in his own Gift. And though such Terms and Phrases as he uses seem hard and harsh at first, yet the diligence of an observant Reader, that earnestly desireth knowledge for his Edification, will (by the indwelling Grace of God) so bring him into a right apprehension thereof, that what before seem’d difficult
“and

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“and dark, will at length be plain, clear, and easy, as it hath hapned to
“my self. *Thus far his own Country-man and Acquaintance.*

Moreover he had the knowledge of that wonderfull Mystery (containing the Secrets of the whole Creation) *The language of Nature*, and that in his Native tongue; whereby the very name of every thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocency, but by his Fall lost it: Else it had been understood (as our Author affirmeth) in the Language of every Nation.

Now to the incredulous, if they could but fathom his depths, I should only bid them ask themselves this Question; VWhether *Art* or *Nature* ever did or can produce such sublime Knowledge, such pure and distinct knowledge of the highest Mysteries? knowing that upon debate with their serious Thoughts, they must speak the Negative. But there is a malicious Ignorance possesseth many, by which they condemn all things above their, Sphear, and cry down that excellency in others which exceeds the fathom of their own Comprehensions: I need not travail for Proof or Instance, *Istorum plena sunt omnia*, They are no where not to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explication*; wherein may be seen, by a spiritual eye, the Ground and Foundation of all the Authors Works, and profound Mysteries; Yea there is also clearly decypher'd, that so much sought, and so rarely found Secret *Cabal* of the antient *Rabbies*. These Tables indeed contain the Summe of all the Authors writings, of all his Knowledge, of all in Heaven and Earth, yea of all the highest Mysteries that Man, in this life, is capable of knowing.

The First Table, as the *Radix*, briefly includes the rest; The other three are Branches of the First, and all together are properly termed an A.B.C. to all that the Author hath written; which when I perceiv'd, I could not but much desire their publication; and not knowing when or by whom that might be done, I furnish'd my self with all necessaries thereunto; and so by God's enablement perform'd it with that care and diligence, which the Majesty of the matter requires. And though I know it a general Expect, that the skill of a Translator should illustrate his Author, yet that, in this and some other of his Writings, can not well be done; for whoever (not perfectly baptised into his Spirit) shall render them in the genuine phrase of other language, and not punctually *verbatim*, will force his Reader to a double loss, both in the significancie of expression, and in the mind of the Mystery.

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In a word, this following Tractate I have annexed to the Author's Life, and both, not unfitly, to his *Mysterium Magnum*: For the first ten Chapters of that Book, are not only introductory to the following Commentary, but likewise an excellent illustration of these Tables; wherein the pious Reader, by a due search, may happily find (*pulsanti dabitur*) a greater Treasure than the VWorld can afford, and that to his infinite satisfaction; which I heartily wish him, together with the Life, Light, and Love of Jesus Christ; In whom I rest

His Servant

H. BLUNDEN

i Table

I Table *What GOD is without Nature & Creature.*

<p><i>What God without Nature and Creature is, and what the My-sterium Magnum is: How God, by his brea-ving forth or speaking, hath introduced him- self into Nature and Creature.</i></p>		Abyfs	<p>J E H O V A</p> <p><i>Thus is GOD without Nature and Creature con- sidered.</i></p>
	I	NOTHING & ALL	
	Father 2	VWill of the Abyfs.	
	Sonn 3	Delight or impressi- on of the VWill.	
	Spirit 4	Science or Motion.	
	5	GOD in Trinitie.	
	6	VWORD in GOD.	
	7	VVifdom.	

Begining of Mysterii Magni of the Eternal NATURE

<p><i>Here begineth My-sterium Magnum as distinction in speak- ing the WORD; where the WORD by Wil- dom is made distinct, Natural, Sensible, Com- prehensible, and Inve- nible.</i></p> <p><i>The Eternal begin- ing of the Principles is here also under- stand, with Gods Love and Anger, in Light and Darknes.</i></p>	GOD in LOVE		GOD in WRATH			
			9. The First principle		Spiri- tual	
	8 The second	Principle		Moving, Thinking		
			Dark,	Feeling,	Mind,	Nature
	V		I	II. Prick	III	IV
	II Angel, Light,	10 Tincture or	Desire,	or Sci-	Angu sh,	Fire,
	Love- fire.	speaking of the Tri- nity.		ence,		
	Angelical World	VI Sound or Di-	Austere	Cause of	Fire root	
	Root of the four Ele-	inction. VII Ef-		Enmity,	of beat.	
	ments.	sence, or essential wis-	Hard,	Hellish-	Hell,	Sub-
		dom.		life,		
	Growing or Green-	12 Pure Element.	Sharpest	Root,	Devill,	flam-
	ing in the Spiritual	13 Paradise.	cold fire			
	World.			MERCY	SH L-	tial.
				SAL,	RIMS,	PHWR

14 *Begining of the external World.*

<p><i>Here begineth the external world, as the out- spoken visible WORD.</i></p> <p>1 Is understood the good Life of the crea- ture which stands in the Quint-Essence.</p> <p>2 The poison and grossness of the Earth and Earthy Life.</p> <p>3 The Reader un- derstanding these, all Doubts and Quæries cease in him: and Ba- bel is left in Ignominie.</p>	The third	Principle	
			15 Heaven.
	Starrs	16 Quint-Essence	Good Powers.
	The	17 The 4 Ele- ments.	Devill's Poyson introduced.
	Out spoken	18 Earthly	
	WORD.	Creatures.	



A Brief Explication of the first Table, of GOD revealed; how out of himself he continually begetteth, and breatheth forth himself: And how this Table is to be understood.

Number I. Is the *Abyss*, the *Nothing*, and the *All*. There we begin to consider, what God in himself is, without [or besides] Nature and Creature; and this consideration of the hidden God, extendeth unto *Wisdom*, Numb. 7. Therein is understood how God dwelleth in all, and how all things from him have their existence; but, himself is to all *Incomprehensible*, and as a *Nothing*; yet through that *All*, he maketh himself visible, sensible, and (a) *Invenible* *findlich*.

Numb. 1. Is the *Will* of the *Abyss*. And by it, at the right side, *FATHER*, and on the other side, *JE*. This signifieth the *Will* of the *Abyss*, which is the *Father* of all *Beings*. And the *JE* signifieth the *Eternall One*, as the *Name JESUS* from the *Eternall One*.

Numb. 3. Is the (b) *Delight* [Lubet] or Impression of the *Will*, by which (towards the right) standeth *SON*, and opposite to it, *HO*, signifying how the self will includeth it self in the place of its possession: The place is the procreation out of it self; where God begetteth God; according to the good pleasure of his propriety. The *HO* is the breathing of the will, through which the *Delight* passeth. (b) Good pleasure, *Beneplacitum*.

Numb. 4. Is *Science* or *Motion*: at the Right standeth *SPIRIT*, and over against it *VA*. *Science*, is the attraction of the *Will* to the place of God; where the *Will* comprehendeth the *Delight* which proceeded to the Son, or to the breathing; by which outbreathing is understood the Spirit of God. And here is understood the great Name *JEHOVA*, as the (d) *Tri-une Being*, how the Father of himself begetteth the Son; and how the Holy Spirit proceedeth from both, and yet they be but one Being, which hath nothing before it. For the *Science*, in the drawing in, is understood a Root of the *Eternal knowledge*, or motion. (d) Three in one.

Numb. 5. Is *God in Trinity*, signifying that the *Tri-une Being*, may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lyeth the eternal understanding. Thus is the *Ternarie*, the one *Eternal understanding*, and cause of all things.

Numb. 6. Standeth *WORD*, signifying distinction in the understanding, as speaking, the (e) *Perception of it self*; which word abideth *Eternally* in God himself; and God as the Power of Perception, is the *Eternal good*. (e) Or sensibillie, *Empfindligkeit*.

Numb. 7. Standeth *Wisdom*, signifying the outspoken Word, as the power of the *Divine Contemplation*; wherein God to himself is *Intelligible*, *Perceptible*, and *Revealed*. And thus far is God to the Creature, *Invisible*, *Incomprehensible*, not *Natural*, nor *Creatural*.

Below the line standeth Beginning of the *Great Myserie*, or of the *Eternal Nature*; As of the Separability, Perceptibillie, and Sensibillie of the Properties; wherein is understood, the *Divine Extrication* or *Revelation*, how God introduceth himself in the *eternal Nature*, in *Love* and *Wrath*; and not in himself, for himself is the one *Eternal good*, but without *Distinction*, were not perceptible or manifest.

Here is to be Noted, that the 7. *Capitall Forms of Nature*, are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. The second *Principle*, standeth to the Right. And Numb. 9. The first

first *principle*, to the left. Thus Numb. 9. signifieth the Fathers Propertie, through the speaking of the Word in Wrath; And the second Numb. 8. signifieth the Sons propertie in Love; where the Love of God by the expresse Word is revealed. As that in Love, Numb. 8. sheweth the Angelicall power-world; and that in Wrath, Numb. 9. signifieth the Dark power-world of Painfulness, wherein God is an Angry God.

Numb. 10. Standeth *Tinctur*, signifying the Temperature of all powers, how there through speaking they go forth in Distinction and Formes; as first in the 7. Capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there standeth by every Capital Form, what Properties are born and proceed out of themselves.

For, if there must be a speaking, then the power must first contract it self, that it may breath forth it self; then it begetteth that Comprehensive or Magnetick *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracteth the powers is understood.

I. Is the first Capital Form of the spiritual Nature, and standeth with Numb. 1. *Desire*, which Desire sharpneth it self, from whence existeth *Sour*, *Hard*, and the cause of *Cold*; and is the ground of all *Saltish* properties *Spiritual*, in the Spiritual world; and *Essential* in the External world. So also the Desire of *Impression* is cause of its own overshadowing, or Darkness in the *Abyss*; as all these Forms belong to Numb. 1. To the desire of (f) Comprehensivebility.

(f) Infall-
lighten.

(g) Pricking.

II. By the second Capital Form, standeth (g) *Compunction* or *Science*, signifying the contraction of the Desire; where the first enmitie or contrary will ariseth; for hardness and motion, are not alike. Now in this form ariseth moving and feeling; as the root of pain; wherein is understood the Mercurial Poyson-life, both spiritual and (h) corporall, and in the *Darkness* the pain or Torment of the wicked life; Neither was the good life without the root of the Evill manifest unto him; and that is the root of Gods wrath, according to the Perception [sensibility] of the eternall Nature.

(b) Essential.

III. The third Capital Form is *Anguish*; which ariseth from the desire of *Impression*; and from the Enmitie of *Compunction*, where the will standeth in (i) Torment, and is there the cause of feeling, and of the five *Senses*: for in the *Anguish* all Formes grow *Painfull*, and then are they sensible of one-another. And here is the Word become distinct, and is the root of *Sulphur*, both Spirituall and Essential, [Corporall] wherein is rightly understood the *Hellish Fire* in *Darkness*, in painfull life, as appears in the Table downward.

(i) Cruciatu.
Qual.

IV. The fourth Capital Form, is call'd *Fire*, where is Understood the kindling of the *Fire*, from the painfull *Sulphurish* root; for the Will goeth out of Anguish again into Libertie; And the Libertie goeth to its Revelation in Anguish: In which Conjunction cometh that terrible [like a flash of lightning] Coruscation, where the *Abyss*, as the Eternall good, is revealed; And is in the *Forms of Nature*, the Understanding and Life, in the dark Enmitie; and in the *Libertie* is the root of *Foy*, or rousing up the (k) Powers; and is the kindling of the *Fire*; in which kindling the *Abyss* becomes a shining Light, as Materiall.

(k) Faculties.
Stratm.

V. The fifth form, is call'd the *Love-Fire*; where is understood how the Eternall good, through kindling the painfull *Fire*, introduceth it self into an elevating burning *Love-Fire*, which *Love-Fire* was first in God. But thus only it (m) windeth up it self that it becomes sensible and moving, where in the good Powers are operative.

(m) Infoldeth
wicht.

VI. Standeth *Sound*, or *Distinction*, as the sixth Capital Form; signifying, that

that the Naturall manifested Life, where the Eternall *Divine Word*, through the Formes of Nature, hath infolded it self; and where all the *Powers* of Wisdom stand in (n) *Sound*: therein standeth the Understanding Life; which in Light, is Angelicall and Divine; but in Darknes it is Diabolicall; As at the right, Numb. 11. standeth Angell.

(n) N. yse
haste.

VII. Standeth *Essence* or *Essentiall Wisdom*, of the out-breathed word; wherein all other Forms are revealed; and is even the *Essence of all Forms*; as good and Divine, in the Light; but in the Darknes Evill and Devillish: And therein is chiefly understood *Mysterium Magnum* [the great Mystery;] the Angelicall world is also therein understood; and likewise the Internall spirituall body of *Man*, which disappeared in *Adam*, when the Souls will departed from Gods will; but revived again in Christ, that giveth to him for the Essence of this Power-World, which is that *heavenly flesh*. *Joh. 6.* And it is the dry *Rod of Aaron*, which in the Spirit of Christ, again springeth up in *Man*.

Numb. 12. Standeth *Pure Element*, signifying *Motion* in the Angelicall world in Essence; and is the One, *Holy*, *Pure Element*; wherein the four Elements, in the Temperature, lay, and is a root of the 4. Elements.

Numb. 13. Standeth *Paradise* signifying the Eternall springing, or spiritual growing, in the Spirituall world; from which the externall *visible world*, out of good and evill (as out of both Eternall Principles) is breathed forth: In which Source and Regiment, *Adam* in his Innocency stood; when the four Elements *harmoniously* existed in him, as in the holy pure Element.

Thus hath this place been before the fall of Lucifer and Adam; namely, in an equal temperature or Harmony, of the 7. Planets and 4. Elements.

Numb. 14. Standeth *Beginning of the External World*; signifying how God by his Word, hath breathed forth that spiritual *Mysterium Magnum*; as the Eternall Nature of all Spirituall Properties, into a visible externall formall Being; and through the *Fiat*, as the Divine Desire, hath fashioned it into Creatures; There standeth the third *Principle*, where 3. *Worlds* in one another, must be understood: as the dark world of Gods wrath; the Eternall light world of Divine Love; and this visible fading world.

Numb. 15. Standeth *Heaven*; signifying the (p) parting Mark, between the internall and externall world; as of the visible and invisible Essence; which Heaven standeth in the Essence of the spirituall fire water.

(p) Heaven is the parting-mark out of the spiritual fire and water between the Heavenly and Earthly.

Numb. 16. Stands *Quintessence*; signifying the spirituall Powers, as the Paradise-Ground in the four Elements; as well the Astrall, breathed forth by internall powers at the beginning of time; is that good in the four Elements wherein the light of Nature shineth) as an outbreath'd (q) fulgor of the Eternall light.

(q) Or shine Glasse.

Numb. 17. Standeth four Elements, *viz. Fire, Air, Water, and Earth*, as the created world, out of the dark and light world, which is the framed word spoken out of the Eternall Natures Essentiall power; therein did the Devill cast his poyson, which after the fall of *Man*, was accursed of God.

Numb. 18. Stands *Earthly Creatures*; signifying that out of the Quintessence and the four Elements, were all Creatures of this visible World created; and only from them have their life. But the animated *Man* hath also in him both inward spirituall worlds, according to the internall soul of man; therefore may Gods love and wrath be manifested in him: for wherein the will impresseth and kindleth it self, of that Essence it partaketh, and the same is manifest in him; as is seen in *Lucifer*.

Man having 2. Eternalls in him; may be saved or damned.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Authors writings; faithfully imparted, out of a good Christian affection to his loving friends; and [is] as an A B C. to beginners.

II. TABLE.

In this second Table, God is considered according to his Essence in Unity; what he is in Trinity without Nature and Creature, whereby he filleth all things, and yet needs no place.

TETRAGRAMMATON.

In this Table is considered the efflux of the Eternal Divine *WORD*; how the *WORD* through Wisdom brings it self from Unity into Separation and Multiplicity; as well in the Eternal Nature and Creature (according to which God calls himself angry jealous God, and a consuming fire; as well as a mercifull God wherein is understood the foundation of Angels & Soules, and how they may receive salvation or damnation.)

In the *Septenary* without by it self, is understood the *Mysterium Magnum*, as the 7. properties of the Eternal Nature.

In the *Novenarie* downwards, are signified the properties of Life.

In the fourth Form, as in Fire, 2. Principles separate themselves from each other, as Darkness and Light.

AD				Father	Will	IE		
O				Son	Delight	HO		
N				Spirit	Science	VA		
A				Power	Word	Life		
I				Colours	Wisdom	Vertue		
Gods The	Wrath, or first	Dark Prin-	World ciple	Gods The	Love, or Second	Light Prin-	World ciple.	
Similitude	1 T	2 I	3 N	4 C	5 T	6 V	7 R	
E	Desire or Comprehending	Science or Drawing	Anguish	Fire	Light Love-fire	Sound	Essence	
T	Dark	Feeling or Moving	Willing	Painful Life	Love-Life	Understanding	Working	
ER	Austere Hardnes	Enmitie	Minde	Terror	Joy	Five Senses	Form	
NAL	Sharpness	Elevating	Wheel of Life	Killing	Power	Love	Sperm	
N	Furie	Pride	Despair	Hell	Glorie	Giving	Taking, or Comprehending	
A	Greater Death	False will	Lesser Death	Souls ground Devill	Souls Spirit Angell	Praising	Increasing	
T	Standing still	Breaking	From Original separating	Folly	Wisdom	Highnes	Humility	
VR	Impotent	Self-will	Robbing	Fantastie	Knowledge	Strength	Throne	



The second Table Expounded.

(a) Or expansion.

The word ADONAI signifieth an (a) opening, or free motion of the bottomless Eternal Unity; how the Eternal generation, expansion, and effluence of the Trinity of God is in it self.

A.

A, is a triple I, which comprehendeth it self Croſs-wiſe, as in a Beginning, Entrance, and Effluence.

D, is the motion of the triple I, as the opener.

O, is the Circumference of the triple I, as the birth of Gods place in it ſelf.

N, is the triple Spirit, iſſuing forth of the Circumference out of it ſelf as a triple I.

A. This lower A, is the object, or operation of the threefold I, or Spirit; from whence eternally ſpring Motion, Colours, and Vertue.

I, is the eſſential Effluence of the triple I, where the Trinity floweth forth into Unitie. And in this whole word ADONAI, is underſtood the Eternal life of Gods unity.

The word FATHER, is the Eternall beginning of operation and will in the threefold I of the Unitie.

The word SON, is that Operation of Power, as comprehension of the will into which the triple Spirit incloſeth it ſelf as a place of the divine (b) ſelf-hood.

(b) *Egoitas*
Jehheit.

The word SPIRIT, is the living, iſſuing motion in the comprehended power; as by comparition may be underſtood in a Flower: where the opening or working of the growth, is the beginning; the power of the working, is the circumference and corporal comprehension of the growth; and the Scent [ot ſmell] which proceedeth from the power, is the motion, or the growing iſſuing joy-life of the power, whereout the flower ſpringeth; by which comparition may be ſeen, how the birth of divine power is typified.

The word Power, ſignifieth the breathing, going forth, underſtanding, and ſenſible life; as the foundation and fountain of the outflown knowledge of (a) diſtinction.

(a) *Diſtinction*
Unterſchied
Licht.

The word Colours, ſignifieth the ſubject, or object of Power, where the diſtinction and Original of the ſenſitive life and knowledge is underſtood; whence an Eternal contemplation exiſteth.

The word Will, ſignifieth the ebullition or motion in the opened Unitie; whereby the Unitie willet it ſelf into Trinity, as the Nothing, into its proper ſomething, wherein it hath its Motion and Action.

The word Delight [or Lube] ſignifieth the effectual ſenſibility of the Will, as the higheſt ground of original love; where the Will of the Abyſs findeth its ſelf in its (b) ſomething, where it yields it ſelf to ſomething as to its ſenſibility, in which ſenſibility it worketh and willet in its own Taſt.

(b) *Aliquid*
Erwas.

The word Science, ſignifieth the effectually ſenſible knowledge and underſtanding in the love-taſt; the root of the five Senſes, and the ground of Eternal life: thence floweth the Underſtanding; and therein the Eternal Unitie (c) planteth it ſelf.

(c) *Groundeth.*

The word, Word, ſignifieth how the Eternal love of the ſenſible unitie with knowledge ſpeaketh forth it ſelf eternally into an object: The Word is the ſpeaking or breathing of the will out of the power by the underſtanding: It is the driving and forming of the eternal power into an infiniteneſs of Multiplicities; as the Creator of powers, out of the ſole power in vertue.

The word Wiſedom, is the outflown word, as an object of the divine knowledge of divine will; as eſſential power of the great love of God; from whence all things have received their motion and poſſibilitie: the ground of all the three Principles; A Revelation of the Unity of God; A paſſive eſſence of divine Operation; the foundation of all humility; the Genetrix of all knowledge of Creatures: An Eternal domicil of the active love of God, and a Ray and breath of the Omnipotent Spirit.

The

The word JEHOVAH, is the most holy Name of God, as the Divine sensual life, the only good; whereby the Holy Trinity, with Glory and Omnipotency, is understood; the life of the Abyss, as of the Unity; which chiefly standeth in the only love: And therein also is understood the most holy Name JESUS: as the egress'd I. is the ground and fountain of the breathing of Gods Unitie, and a forming of the understanding.

For the egress of the Unity, leadeth it self with the I into E, as in the sight or beholding of a *Chaos*; wherein the *Mysterium magnum* (according to the Divine manner) is understood; and is a triple breathing of the powers.

JE, is the breathing of the Unitie. HO, is the breathing of the JE. VA, is the breathing of the HO, and yet is only one breathing; but maketh a triple egress, of the 3. Centers or comprehensions. And therein is understood, how the triple I, at last closeth it self in A, as in a beginning to Nature.

Under [VA] standeth *Life*, signifying, that this threefold breathing, is a real life and power.

Under that, standeth *Vertue*, which signifieth, the immense *Vertue* of such a breathing life.

Now in this Table is rightly understood, what God, without Nature and Creature, is, in *Trinitie*; as in a triple breathing of the Unitie in it self; where nothing can be said of the place, or dimension of his habitation: for God is neither here, nor there, but every where alike; as the Abyss is consider'd, namely the Eternall Unitie without Nature and Creature: and thus is he an active power and essence of Unity. But that really such power and vertue is therein, may well be understood, in the effluence of the world, and the Creatures therein, generated by the breath of God: and there is nothing in the being of this world, which beareth not witness thereof, if truly considered.

T E T R A G R A M M A T O N.

In this Table is also manifested how the holy Name of the Eternall power, with the knowledge hereof, from Eternity to Eternity; bringing it self into properties, in Nature to eternal light & darkness; and how the word of breathing forth, brings it self into a subject, and how self-will & acceptation of properties arise in the subject; wherein two Essences are alwayes understood; as Gods own effluence; and then the properties own acceptation in the free will; in which acceptation another externall kinde of subject is understood; whereby the Unity in its Effluence becomes more external; and thereby the Eternal love bringeth it self into a sensibleness, and like a fiery flame, as in the working of divine Power.

At the upper end of the Table standeth *Dark World*; and under, The first *Principle*: and over-against it standeth *Gods Love, Light World*; and below it, from the figure 4. to the figure 7. the second *Principle*; which signifieth how the outflown will doth inclose and overshadow it self, with acceptation of its own desire; and with the self desire bringeth it self into properties, and causeth Darknes; in which Darknes the egressed one by fire in the Light is revealed and made sensible; and is the cause of the Light; in which Light Gods love assumeth a fiery operation, from the fire of eternal Nature, and shineth in fire through the dark painful acceptation; even as the light from a Candle, or day in the Night; whence day and night have their names in Time; but in the Eternal, there is also an Eternal light and darkness in one another: the Darknes is the ground of Nature; and the Light is the ground of the joyful Divine Revelation.

The Dark world, as the ground of the properties of self-desire and will, is called the first *Principle*; because it is the cause of Divine Revelation, according

In the Eternall, is an Eternall light; but in the time hee on Earth, darknes is the ground of Nature; and light the ground of the Kingdom of joy, the Revelation of God: that we may behold his works and our selves.

to sensibilitie; and also maketh a ^(a) proper Kingdom in it self, as namely painfull torment; according to which God calleth himself an Angry Jealous God, and a consuming fire.

And the Light which is revealed in the fire, wherein the unity of the divine effluence of Love is understood, is called the second *Principle*; as the divine Power-world wherein Gods love is a love-fire, and active life; as it is written, God dwelleth in a Light which no man can approach unto: for the power of the unity of God worketh in the Light; and is God; and the fire-quality in the Light is of the eternal Nature; wherein the Eternal love of the unity Perceiveth and loveth it self.

Below the first and second *Principles* (in the 7. spaces) stand seven numbers; which signifie the seven properties of the Eternal Nature; And under it standeth TINCTUR, distributed in the seven spaces; which signifieth the Divine Word in the ^(b) Temperature, or equality of the seven properties; wherein the divine powers lie in an equall will, action, and being; as the outflown name of God, wherein is understood the great Mysteries of Divine power and operation; with the characters of the letters [on the left side] divided into the seven Properties.

(b) Moderation or mean.

For the word *Tinctur*, is that separating word, from whence flow the seven properties.

T, is the *Tau*, or the opening of the Unitie [*monas*] the cross of the triple I a ground to the breathing.

I, is the effluence from *Tau*, or the egress of the Unity, as the cross-Angle of life.

N, is the effluence of the sounding Threefold spirit.

C, is the cutting of the sound; where the I as the effluence of Unitie, separateth it self again from Darknes, and where the ^(c) acceptance of the Eternal will breaketh.

(c) Or a willing receiving, *gemyntlicheit*.

T, under the figure 5. is that holy *Tau*, or the opening of Glory, in the fire sensibility openeth with * firing love, as with Gods Kingdom: and signifieth the great strength of the Light-Power.

* *gewenden Liebe*.

V, is the true Character of the Holy Spirit with three points, the two upward signify the Fire and Light, and the third downward signifieth the Unity in love, as the meekness.

R, with this the holy fire and light, is comprehended in an active natural essence; for it signifieth the Kingdom, as the Throne; and hereby is intimated, how the holy Name with the outflown will introduceth it self in *Mysterium Magnum*, as into the Eternal mystery, whereout ^(d) existed the visible world.

(d) *Originalis*, is outspoken.

The great Mysteries of the Tinctur, or the highest ground of Gods Trinitie.

T, is the triple I, the Father.

I, is that begotten I, JESUS.

N, is the threefold I, in Spirit.

C, signifieth CHRIST.

T, in the fifth Space, is the *Father in Christ*.

U, is the Spirit of Christ in the Word, which quickneth.

R, is the Royall Throne, about which Darknes and Light strive; there Satan and Christ stand against one another; namely according to the assumption of Satans self-will, as an Erronious Spirit, and according to the Unity, Christ; where is understood Love and Anger in one Ground; but in a two-fold Revelation. Here are understood those that belong to God; the other, ^(e) a Lock rather, at this place.

(e) *Ein Schloss* *unter an dem Orte*.

In

(f) Monas.

In this Table in the 7. Spaces is the ground of Angels and Soules; as that *Great Mystery* of the change, in which lyeth all Possibility. Sideways, after the seven figures, the efflux from (f) one into seven, is understood. The first Principle is to be understood, unto the *Fire*; out of which the *Light* is manifested: And from *Fire* to *Essence*, the *Second Principle*. And downward under every *Propertie*, is understood, what kind of Effluence, out of every property, in the cooperation of other properties, doth proceed; yet not so to be understood that *One* propertie alone, gives the efflux; but all seven afford it, though the first *Form* is predominant therein, and retains the higher Regiment.

(g) Orig.
Drawing in.

As under the figure 1. standeth *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *Magnetick*, and incloseth, and darkneth it self, which is also the ground of *Temporal* and *Eternal* darkness, and from that (g) attraction, cometh (under it) *Sharpness*, *Austerity* and *Hardness*; and is the Original of wrathfulness, whence ariseth the *Great Eternal Death*. For this *Magnet*, draweth the Powers into it self, and in it self incloseth them; so that the working *Standeth still*, and steps into *Impotency*; as under the Number 1. appeareth.

(b) Orig. to.

Under number 2. standeth *Science* or *Drawing*, which is the second Form to Nature; as the motion of the *Magnetick* attraction, from whence the sensibility of Nature existeth; and is the ground of all *Contraries*, for *Hardness* and *Motion* are *Enemies*; Motion breaketh the hardness again, and yet also begetteth Hardness by attraction. Thus two *Essences* have their existence in the desirous out-flown-will of God; as the drawing of the *Magnetick* power, giveth Motion and Sensibilitie; and the thing attracted affordeth *Essence*, wherein is understood the cause (b) of Spirit and Body; as in the attracting of Sensibilitie is caused the Spirit, and in the extracted, the body or cause to Corporietie. Now if this attraction and *Essence* be not able to reach the *Light* of Gods *Unity*, whereby it may be mollified; then in it self remaineth onely a Meer Ennemie, and is the cause of the torment of Fury and ambition: whence existeth self-pleasing, and Pride; for the will of self-pleasing is a false-will, a continuall corruptor of it self, and its *Essence*.

(k) Consump-
tion.
Worterbuch.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood Gods *Wrath*; and though they be the ground of the sensible life, Yet if the light shineth therein, then are they the ground of the Joy-Kingdom, as an inward motion of Gods *Unitie*; and a ground of the five Senses, whence also the creatural life hath taken its beginning; and therein standeth its (k) corruption, so farr as it loseth the light: for it is the *Spring* of Hellish Anguish, as the cause of painfulness; and is also the *Root* of Natural life.

(f) Liber.

In the third space standeth the third Form of Nature called *Anguish*, as a spiritual *Sulphur source*, according to its *propertie*: This taketh its Ground from the first and second Form, as from the *Magnetick Desire*, and from the Motion of Drawing; where the out-flown *Eternal* will, in that unquietness standeth in Anguish. This Anguish is the cause of Natural Will, Mind, and the Senses, and is the Wheel of Life, as the cause of the Firing-life: for when the out-flown will of Gods *Unitie* standeth in *Anguish*, then it longeth again after *Unity*, as after Rest, and the *Unity* or Rest longeth after Motion and Revelation, for in the *Unity* there can be no Revelation without Motion; and therefore the Divine will freely floweth out of it self, and the Divine (f) good pleasure in the out-flown-will, bringeth it self into a *Desire* and Motion unto a sensibility; that it may perceive it self, and remain two in one *Essence*; as the sensible Divine delight, and the cause of sensibility; wherein God calleth himself a Loving God, according to the sensibilitie of Divine Love-delight; and an Angry God according to the cause of sensibility; as after the
Eternal

Eternal Nature. And thus, we understand by *Anguish* (when the divine Light is not revealed therein) the Hellish fire, and an Eternal despair and Terroure: where the Self-will of Nature continually standeth in a dying Torment; ever desiring to be released from such a condition, which I therefore call the (m) (m) Little. lesser Death; it is the Eternal dying Death; but in the Hardness, it is the great still-standing Death. This Form if it hath not Light, is the head spring of the false minde; but if it perceiveth Light in it self, then is it the spring and ground of the sensible mind, and the right root of fire, as appeareth in number 3. downwards.

The fourth *Form*, numb. 4. is the *Fire* of the Eternal Nature; understand spiritual Life-fire: and that existeth from a continual conjunction or conjoyning of *Hardness* and *Motion*. Understand, that thence ariseth the *Painfulness*; but the *Splendor* existeth from the Delight of the *Free-will*; where the *Unity* of the *Delight* [good pleasure] is acuated in the properties; then like a flash [of lightning] it shineth through the continued Conjunction, of the great meekness of the Unity, and the *Fierceness* and *Motion* of the three first *Properties*; for then it is in the Essence of the Conjunction; as if Steel and Stone were rubb'd together; whence the flash ariseth. Such a *Flash*, is the true Natural Life of the *Eternal*; for it is the Revelation of Divine Motion, and hath the properties of Nature; and also the Revelation of the Unity of Gods effluence in it self. Now which of these two getteth predominancy, in that standeth the Life.

The splendor of the *Fire*, is the Light from the effluence of Gods Unity; and the Essence of the *Fire* is the out-flown will, which hath brought it self with the desire into such Properties. Thus in the out-flown fire will, we understand *Angels* and *Souls*; and in the sensible sharpened Lights power from the Unity, we understand the Spirit wherein God is revealed, and understood in the spiritual essence; and in the Fire two Kingdomes separate themselves, as the Kingdom of Glory from the efflux of Gods Unity, and the Kingdom of the properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in it self, that great *Eternal Darkness*, but the Light is the Kingdom of God; of which *S. John* saith, *The Light shineth in darkness, but the darkness comprehendeth it not*. As day and night dwell in one another, and yet the one is not the other.

Thus from the Fires own propertie, comes the painful life, if it break it self off from the Eternal Light, and doth (as in the propertie of selfhood) enter the object; then is it only fantastick and foolish; even such as the Devils were, and the Souls of the Damned are; as appears Numb. 4. downwards.

In the *fift Propertie of Nature*, is the second *Principle*, with its foundation understood; (as the Essence of the Unity in the Light-power) where in the out-flown Unity is a fire-flaming-love understood, whence existeth the true understanding-Spirit, with the five Senses.

The first three *Forms* are only the property to Life; and the fourth is the Life it self; but the fift is the true Spirit. When the fift property is revealed out of the Fire, then she dwelleth in all the rest, and changeth them all into her sweet love, that no more painfulness nor Enmity is discerned, but even as the day changeth the night.

In the first 4. *Properties*, is that life like the Devils; but when the Lights-power (as the second Principle) is revealed in the property, then is it an Angel, & liveth in divine power & holiness, as appeareth in the Num. 5. downwards.

The sixt Property, is the Understanding, as the *Sound*, where the properties in the Light stand all in an equality; then they rejoyce, and the power of the five Senses is manifest, and all the properties rejoyce in one another; and thus the love of the Unity leadeth it self into working, willing, sensibility, finding, and

(n) Highness
Docheit.

and (n) celsitude. Thus is there a contrary in the *Eternal Nature*; that the Properties existing therein, the love is known, and that there might be something, to be beloved, wherein the Eternal Love of Gods Unity may work, and God may be praised. For if the properties of life be penetrated with the Divine love-flame, then they praise the great love of God, & yield themselves all again into the Unity of God. Such rejoycing & knowledge could not be revealed in the Unity, did not the Eternal will bring it self into painfull moving properties.

The Seaventh Property, is that Essence, wherein all the other are essential; wherein they all act, as the Soul doth in the Body: wherein the Natural, Essential, *Eternal Wisdom* of God (as the *Mysterium Magnum*) is understood; our of which the visible World, with its Essence and Creatures, did arise.

Thus by this Table is understood the hidden Spiritual world, as the *Eternal* manifestation of God; from whence the Angels and Souls of Men received their existence; therefore may they turn themselves to evill or good, for both lie in their Center.

This Spiritual world is no other than Gods revealed Word, and hath its being from Eternity to Eternity; for therein is Heaven and Hell understood.

III. TABLE.
The seven Properties of the visible World, or external Nature.

MACROCOSMUS

In this Table is signified, how the hidden Spiritual, *Eternal Word*, (as the *Mysterium magnum*) by the motion of Gods Word issued forth, and became visible, manifest, and Material; And how the inward Powers, through Gods working, have comprehended and fashioned themselves; how good and bad in every thing is to be understood; and yet there was no evill in *Mysterium magnum*, but existed through the sensibility and assumption of self-desire. Here also is shewed what in the working issued forth from every property, and which have the predominancy; according to which every thing is formed and governed.

1 Ground	2 of	3 Nature	4 Pure	5 Element	6 Para-	7 dise
Cold, Earth, Snow	Original of Air	Fire of Essence	Heaven	Light of Nature	Stars	Water
Saturn	Mercury the planet	Mars	Sol	Venus Soft	Jupiter	Luna
Sal	Mercury thunder	Sulphur Fl. sh	Sal-niter	Oyl	Power	Body
Black, Gray	Mixt-colours	Red	Yellow	Green, and white within	Blow	White without within Red and Green
Melancholy	Colleyrick		Sanguin		Polegmatick	
G. ossifex of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
Lead	Quicksilver	Iron, Steel	Gold	Copper	Tinn	Silver
Bone Wood	Herbs	Resin	Tincture in the Earth	Sweet	Bitter	Grass
Sour	Poyson	Acres	Opening	Healing	Strengthening	Flesh
Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Loathing of Nature
Dying	Lying	Wrath War	Riches	Noble	Reason	Own possession
Love	craft	Force	Justice	Faithfull	Truth	Simplicity
Stealing	Deceiving	Losing	Finding	Earthly Love	being friendly	Light-minded
Obstinate Sad	Confounded Senses	Careless	Constant	Pure	Fo-sull	Ignorant
Earthly	Beastly	Evill	Heavenly	Modest	Sensible	Low
Olse	Fox	Dogg	Lyon	Bird	Ape	Great Beasts
Worms	Venemous Wormes	Evill Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish.

An Explanation of the third Table, MACROCOSMUS.

IN this Table is understood, how the hidden spiritual world hath made it self visible; and with its own breathing forth, hath made it (a) an object where the Eternal Principles are out-flown; and the powers therein became co-material. For the External Nature is no other than an efflux or object of the Eternal Nature. The 4. Elements exist from the first 4 Properties of the Eternal Nature; as the Earth and grossness of all Essences of the Dark desire, where the other six Properties alwayes became co-material; as we may conceive of Metals and Powers, good and bad. The Air existeth from the motion of the *Magnetick* Impression; The Water from the absorption [~~breaking off~~] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual fire. The cold is Perceived in the *Magnetick* sharpness, as in the right root to Fire.

Before the seven Properties, above the Table, standeth *Ground of Nature* distributed in the three first Forms. And in the fourth and fift Form or property, is divided the word *Pure Element*.

With the word *Ground of Nature*, is understood the root of the 4. Elements, as the four causes of Motion and Sensibility. By the word *Pure Element*, is understood the Temperature, or the equalitie of Nature, and the four Elements, where the Light also is sensible, Moving, and Elemental. Thus is understood, how the Eternal Element, as the motion of Divine Power is accented by the ground of Nature; and revealed in the Light; where the pure Element is the motion of the inward spiritual world; and at the Creation of the world, went forth into a Being; and is understood of the fift Essence.

The word *Paradise* in the 6. and 7. Properties, signifieth the spiritual work in the Lights Essence; as a springing up, or spiritual growth, which at the beginning of the world, sprung up through all the 4. Elements; and out of the Earth formed it self into all manner of fruits, and changed all the properties of wrathfulness into a Temperature. But when those fierce properties, with the 4. Elements, were awakned, by the alienated desire, and also will in *Adam*, and attain'd the Dominion, then the Greening [springing forth] retyr'd back; that is, it remayned in the *Tincture* of the inward Ground, and is yet in the 4. Elements, but, in the Inward *Pure Element* only; and may not be attain'd but in the New-birth of the inner man; and in the material *Tincture*, wherein the Paradisical working is also fully manifest to our understanding.

This Table sheweth from whence all Essences [or Beings] in this world did arise; and what the Creator is; namely that the Creator hath been the divine power-world; which the (b) Unity, as the Eternal will, hath moved, which will, is God himself, But the Separator or Divider, was the out-flown will in the spiritual world; in such motion, he issued out of himself, and made him a subject for his working; in which motion, one subject issued out of another continually, untill the external matter of the Earth (through the divine motion) was drawn into a *Mass* or *Chaos*: and this drawing of the Motion standeth thus still: all things therefore fall in the deep towards the Earth; and that is the reason, that all Power of motion, even to this day, and to the end of Time, continueth so.

The seven Dayes, and seven Planets, signify the seven Properties of the spiritual world, The three Principle in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signifie the Trinity of the divine Revelation; as an everlasting Spring or Fountain, whereout all external Creatures are flown, do flow, and

(a) *Genesis* work.

The *Pure Element* is the equality in the Elements; and is called the *Ground of Nature*; as the *Tincture* of the equality of Nature; both are that occults are sought for.

(b) *Monas*

Genesis. God made first the Angelical light world, which in this place (after the Devil's Apostasy) separated into this external visible essence.

An Explanation of the fourth Table.

MICROCOSMUS.

IN this Table, *Man* is held forth as a similitude of the Three worlds, according to the Soul, Spirit, and Body; What he hath been in the beginning, according to his Creation; What he is become in the fall, by the Spirit of Error; and What he will be in the new birth through the Spirit of Christ; which is a true Essential Image, out of the three Principles of the Divine Revelation; as from the outflowing Word of the Divine will.

Man according to the Soul, is an Eternal Nature of the firing quality, as a spark out of the Center, from whence the fire existeth: If this ground cannot reach into the divine Light; then is it a Darknes of the *Magnetick* attractive desiring power; but if he reacheth out of the fire, unto the light, that his *Magnetick* desire feeds on the outflowing Unity of Gods Love; then ariseth from that fire the good true Spirit, even as light shineth out of a Candle. These are now two Principles, the *Soul*, in the fire of Eternal Nature; and the *Spirit* in the light of Divine Power. But the Body is the third Principle; as an Essence of the visible world, from the Starrs and Elements, formed into an Image, out of the seven Properties of Nature.

The Soul hath the seven Properties of the inward Spiritual world, according to Nature; But the Spirit of the Soul is without these Properties; for it standeth out of Nature, in Gods unity but through the Souls fire. Nature, is manifested in the Soul; for it is the true Image of God; as an *Idea*, in which God himself worketh and dwelleth; so far as the Soul brings her desire into God, and submits unto Gods Will: if that be not done, then is the *Idea*, or Spirit of the Soul, dumb and actless [not working], standing like an Image in a Looking-Glass, which soon vanisheth, and hath no being, as it befell *Adam* in the Fall. But if the Soul submits to God, and bringeth its *Magnetick* hunger into Gods Love, the Soul then attracteth divine Essence, namely, the Essential Wisdom of God; then her *Idea* or *Spirit* becometh Essential in the Lights power, and obtaineth a pious life; as being then the true Temple of God, wherein Gods Unity is revealed and operative.

But if the Soul herself with her desire, bring in self-love; and with her desire turn herself into the seven Properties, to try them; and feedeth on the vain delights of the seven Properties; then she extolls herself, and maketh to herself an *(a) Evestrum*, as an Astral Object; which *Evestrum* presently hungeth after the vanity of the false delight; even as it befell *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined it self into a *Phantasie*; and the *Evestrum* of *Adams* Soul, into the Animalish Properties of the External world; whereby the Soul was poisoned, and the Body (out of the Earth's *Limus*) was suddenly infected; that the Animalish properties awakened in him, and longed after Earthly, Beastly sustenance; as Heat, Cold, Sharp, Bitter, Sweet and Sour; and with these Properties introduced it self into a springing fountain of such delights; and so with the desire, *Fed on Good and Evil*; whereby the Image of God, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass; and so was the Soul cut off from God, and stood in a Naturall will; but Gods will in the Spirit worked work'd no more; and the will of the *Evestrum* (as the Opposite Image of the dark eternal world began [to work], for the holy *Genius* was changed.

At the head of this Table standeth *TINCTUR* divided into the seven Properties; which signifieth the Equalitie of the seven Properties according to

What Man is in his Trinity; as first according to Paradise; Secondly, according to the Spirit of Error; Thirdly, according to the New-birth, which Christ teacheth and will have, *John 3.*

N. B.
The Difference between the Soul, and the Spirit of the Soul which without God, is but a dead Image.

(a) *Evestrum* is a continued Astral Influence in the 4. Elements, and likewise, an Astral Spirit in Man.

How the holy similitude of God in Man became quenched, and a monstrous Image assumed.

(b) Accepta-
tion
of
the
will.

to the Soul & Body that in the first man before the fall, the propertie [or incli-
nation] to separation, (b) and Acceptation, stood in a like will, and all its desires
were brought into Gods Unity: thus were they the true Paradise; for the Es-
sential Spirit with the Unity of God, was revealed in them, who were to work
through Gods love in all things. But the Devill envied them, and with his
false Lust deceived the seven Properties of life, and perswaded them, it
would be good for them, and they should become wise; if the Properties
(each one according to its kinde) would introduce themselves into self-Ac-
ceptance, then should the Spirit tast and know what was Good and Evill: but
then it could not subsist in Gods Unity, of that he told them nothing.

But no sooner had they brought themselves in their own lusts, than such a
strife and contention awakned in them, that all the Properties began to be for-
med in their self-hood.

Thus was our
Nature first
corrupted:
which ground
was never be-
fore so plain-
ly discovered.

Thus the Unity, as the Element, was broken [or divided], and the four
Elements strove for predominance; whereupon suddenly from without, fell in
the Inequality, as *Heat* and *Cold*, and the *Astral* division working in the Bo-
dy; and Gods wrath (according to the Dark worlds propertie) in the Soul,
which caused in them (according to the Soul), Horror, Anguish, Necessity, and
Eternal despair, and in the Body, arose Heat, Cold, Woes, Sicknes and a Mor-
tal life. Thus Gods Image, the whole man, fell from his Ordinance; and
became a disguised monster: and the awakened Properties presently began to
set up their Government, with Envyng, Murthering, Raging, Teasing and
Tormenting. Love was changed into Pride and self-love, Desire, into Co-
vetousness; Sensibility, into Envy; and the lifes fire, into wrath: Thus was the
Hellish foundation, in the whole Man, revealed, and ruled both in Soul & Body.

(c) Origin is
in-spoken.

Now this Hellish Foundation, is the Spirit of Errour, for which man
have been damned, had not the Divine mercy, the Serpent-treader (as the efflu-
of Gods love) after the fall, been presently (c) promised to the New birth in
the Holy Name Jesus. Which holy Name hath, in meer mercy, and great
humility for mans soul & body, given it self forth, assumed humanity, broken
the power of the diabolical Spirit of Error, killed the lives self-will, & brought
again the Properties into Gods Unity. There the true Spirit (as the human
Idea and Gods Image) is renewed again, and filled with the Divine Love-
Essence. And thus the human Soul, through Christs Soul and Spirit in that
love and divine Essence, hath again attain'd an open Gate unto God.

Souls ground.
1, 2, 3.
first Princip.
Souls Spirit
out of God
4, 5, 6. second
Princip. the
Body. 7. Hea-
venly, now
earthly.

Thus in this Table is held forth [or drawn to the life] what *Adam* hath
been; what, through the Fall, he is become; and how he is again Redeemed;
and what is his New-birth out of Christ Spirit. And these are delineated in the
seven Properties under the Word TINCTUR. In which Properties the
Soul hath its *Center*, and in which the Spirit, and in which the Body [have
their *Centers* also] of which the Reader may further consider; for under them
stand the seven Dayes of the week, intimating, that Man is even the same.

This Table sheweth what Man is internally and externally; first ac-
cording to the good *Adam*, and then according to the corrupted *Adam*; and
also what he is again in Christ. Whereby, we may understand, how Evil
and Good is man; and whence exist the Propertie of good and evill, both in
the mind and senses.

By the word *Sathan* (signifying the Spirit of Errour) is not understood a
Creaturely-Devill; but the Spring [or fountain] of the Spirit of Error.

And by the word *Christ*, is understood the New-Man (according to the
internal) in the Spirit of Christ. The other spaces, are understood as in the
other Tables; wherein is understood the cause of mutation.

FINIS.

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